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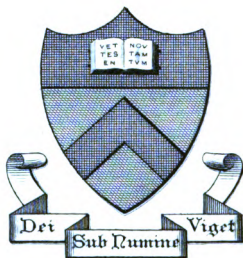
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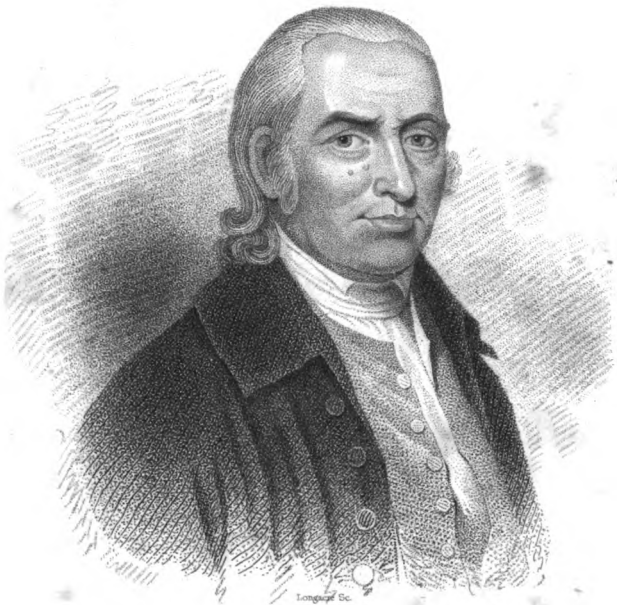
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REV. CHRISTIAN FREDERICK SCHWARTZ.

American Sunday School Union, Philad^a

THE LIFE
OF
CHRISTIAN F. SWARTZ,
AN
EARLY MISSIONARY
IN
INDIA.

Revised by the Committee of Publication.

AMERICAN SUNDAY SCHOOL UNION.

Philadelphia:

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LIFE OF SWARTZ.



CHAPTER I.

Introduction to the life of Swartz.—Tranquebar, first Protestant Missionary station in India.—Zeigenbalg in 1705.—Swartz at Trichinapoly, 1766.—Tanjore.—Conversation and labours among the Heathen.—Attention to Soldiers.—Care of Widows.—English and Malabar Schools.—Rev. C. Pohle.—Erection of a church at Tanjore—Mr. Swartz sent on a Mission to Hyder Ally—Remuneration offered by the East India Company allotted by him as a fund for the establishment of schools.

THE first Protestant Mission in India was founded at Tranquebar by Bartholomew Zeigenbalg, a man of erudition and piety, educated at the University of Halle in Germany. He was ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year; and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honoured with an audience by his Majesty George I. who took much interest in the success of the mission. He was also patronised by the "Society for promoting Christian Knowledge," which was superintended by men of distinguished learn-

ing and piety. The king and the Society encouraged the Oriental Missionary to proceed in his translation of the Scriptures into the Tamul tongue, which they designate "the grand work." This was indeed *the grand work*, for wherever the Scriptures are translated into the vernacular tongue, and are opened and common to all, inviting inquiry, and causing discussion, they cannot remain "a dead letter." When the Scriptures speak to a heathen in his own tongue, his conscience responds, "this is the Word of God." How little is the importance of a version of the Bible in a new language understood by some; the man who produces a translation of the Bible into a new language, (like Wickliffe, and Luther, Zeigenbalg, Carey, and Morrison,) is a greater benefactor to mankind than the prince who founds an empire; for the "incorruptible seed of the Word of God," can never die—after ages have revolved, it is still producing new accessions to truth and happiness.

In the year 1719, Zeigenbalg finished the Bible in the Tamul tongue, having devoted fourteen years to the work; and after the death of this first Missionary, his place was filled by other learned and zealous men, upwards of fifty in number, in the period of a hundred years, among whom were Shultz, Jaeniché, Gerické, and Swartz, &c. &c. whose ministry has been continued in suc-

cession in different provinces, unto this time.

The life of Swartz is one of peculiar interest. In him we see a noble instance of disinterestedness and integrity—qualities which caused him to be chosen as mediator between contending enemies, and which gave such a sacredness to his promise, as enabled him, by his word, merely, in a time of famine, to save the lives of numbers of his fellow creatures, who must have otherwise perished. To him India is indebted for the first schools, and for opening the way to that system of universal education, which has in later years made such rapid progress in that country. The period too in which he lived, and his residence at the very seat of war, when Hyder Ally and his son Tippoo Saib were resisting the aggressions of the British in India, serves to increase the interest with which his life is perused.—It will be seen hereafter how he was honoured by the former Rajah of Tanjore, and the trust which he reposed in him, when he appointed him the guardian of his son; and it is gratifying to ascertain that this choice was duly appreciated; for when Dr. Buchanan in 1806 visited Tanjore, the Rajah conducted him to the Grand Saloon, which was adorned with the portraits of his ancestors, and immediately leading him to the portrait of Mr. Swartz, discoursed for a considerable time, concern-

ing that "good man," whom he ever revered as his "father and guardian:" and truly, he had given the most effectual proof of his regard to the instructions and wishes of Mr. Swartz, by having caused a college to be erected for Hindoos, Mahomedans, and Christians, in which provision was made for the instruction of *fifty Christian children*.

Christian Frederick Swartz, who may justly be considered as the Christian Apostle of the East in these latter times, was born in Germany, in 1726, and engaged himself as a missionary to India, under the protection of the Danish Mission College. After labouring with his colleagues at Tranquebar for some years, he was directed by the College to establish himself at Trichinapoly, under the "Society for promoting Christian knowledge." The Society had various missionary stations towards the southern part of the Indian peninsula; and, in 1766, this new one was established at Trichinapoly, and over it Mr. Swartz was appointed to preside.

A Church was soon after erected at this station, chiefly through the exertions and patronage of Colonel John Wood. This brave and celebrated officer was, at that time, Commandant of the Fort. He was Colonel in the service of the East India Company, and was held in high military estimation for his defeat of Hyder Ally at the Fort of Mulwaggle. To the protection of this place

Hyder marched at the head of a great part of his army, consisting of 14,000 horse, 12,000 men armed with matchlock guns, and six battalions of Sepoys. Colonel Wood undauntedly attacked him with only 460 Europeans, and 2,300 Sepoys. The battle lasted six hours; and Hyder Ally, notwithstanding his numbers, was obliged to retreat, leaving the field covered with dead bodies. Colonel Wood always entertained the highest respect for Mr. Swartz: for whom a plate was daily laid at his table. Mr. Swartz generally dined with him: and after conversing with the family about half an hour, with that innocent cheerfulness which he constantly manifested, withdrew to his lodgings. The ministry of Mr. Swartz was attended with great benefit to Mrs. Wood, and the last illness of the Colonel furnished ground to hope that his edifying discourses and example had not been in vain—Colonel Wood died July 3, 1774, aged 48 years, and appointed Mr. Swartz joint executor with the late Mr. William Chambers.

At Trichinapoly Mr. Swartz soon found his labours so extensive, that it became necessary to employ some promising native converts as Catechists. Among these, who were eight or nine in number, Sattianaden was appointed in 1772. He was afterwards admitted to holy orders, and has ever since laboured with great eloquence and success.

His name signifies "Professor of the Truth." Before his conversion he was of the highest caste.

Jan. 14th of this year Mr. Swartz experienced the signal care of his Heavenly Father. The powder magazine of the Fort blew up on that day, and killed and wounded many persons, both Europeans and native. The windows of his house were shattered, and several balls flew into the rooms, but he escaped all personal injury.

His heart was much set on Tanjore. He visited that place several times in 1772, in order to strengthen the congregation, and to try whether, by frequently preaching the word in that populous city, it might not please God to make some impression on the inhabitants. With this hope he took with him three of his Catechists, who went among the people morning and evening, laying before them the glorious truths of the Gospel, and inviting them to the *obedience of Faith*.

Mr. Swartz had several conversations with the king on the subject of religion. The king understanding that he was explaining the doctrine of Christianity to his officers, desired to hear him himself. He had scarcely opened his lips, when the great Bramin entered. The king prostrated himself before him to the ground, and afterwards stood before him with his hands folded, while the Bramin placed himself on an elevated seat.

The king made signs to Mr. Swartz to enter into discourse with the Bramin, who heard all with a seeming attention, but made no reply. The king asked several questions concerning repentance, and desired the missionary to marry a couple of Christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. They began with a hymn, after which Mr. Swartz preached, concluding with prayer and singing; all in the Malabar tongue. The king and many of the people were pleased, but the Bramins looked on it as a dangerous innovation.

In 1773, Mr. Swartz repeats his expressions of gratitude, for the Divine goodness towards him and his fellow-labourers, in their preservation from an epidemical disease which was then raging round them at Tritchinapoly, and which had swept off above a thousand persons in a fortnight.

In 1774, Mr. Swartz went to Madras, at the desire of his brethren, to procure the grant of some ground at Tanjore for the erection of a place for Divine worship; but the Nabob declined his request. His friend, Colonel Wood, dying this year, and leaving him one of his executors, this circumstance occasioned a second visit to Madras, when he renewed his application to the Nabob, but met with another refusal, accompanied, however, with a profusion of oriental compliments

The Heathens were now beginning to be more inquisitive into Christianity; and this animated him much in his preaching. The awakening, however, of some of the Roman Catholics to a sense of the importance of religion, gave rise to a spirit of persecution which occasioned him much trouble. One of the Catechists, having visited a sick relative of his own, a Roman Catholic, the sick man entreated his instruction. The Catechist explained to him the doctrines of repentance, and of faith in Christ: he lent a willing ear, and soon after died. The Catechist wished, being a near relative, to attend his funeral: but, the Roman Catholics disliking this, and one of their members having given him a blow, all the rest fell on him, and beat him so unmercifully, that the very Heathen cried out against them as murderers.

Mr. Swartz found, indeed, the Jesuits to be the greatest enemies of the Mission. They discovered their enmity in stirring up the poor country people to raise disturbances. He met, about this period, with a very mortifying instance of this evil influence. In a country town there appeared a most pleasing prospect of usefulness, the greater part of the inhabitants having shown a willingness to be instructed: In Mr. Swartz's absence, however, the Roman Catholic Priests threatened his people, and refused to baptize any children, or to marry, or bury any of his

congregation, unless they would enter into a covenant to obtain the removal of the Protestant Missionary and his Catechists. He told the Heathens, too, that if Mr. Swartz and his assistants gained ground, their Pagodas would fall to ruin, and their feasts cease. The Catechists met, in consequence, with such ill treatment, that they were obliged to quit the place; and, as any application to the magistrates would but have increased the evil, Mr. Swartz chose rather to bear this persecution patiently, entreating God to remedy the evil in his good time.

With all ranks of Heathen this man of God was accustomed to converse freely. Multitudes would hear him explain Christianity, and would even applaud. It was no unusual thing with them to reply: "True! what can avail all our images, and our numberless ceremonies! There is but one Supreme Being, the Maker and Preserver of all!" But their convictions ended with their applause!

"In one of my journeys, (he writes,) I arrived at a large place where the Heathen celebrated a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them; but was soon surrounded by a great number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they

dishonoured God by all their idolatry, and enhanced their own misery. I told them, at the same time, what infinite mercy God had shown to lost sinners by sending them a Redeemer, and how they might become partakers of the benefit of redemption. All seemed pleased; acknowledging their folly, and the excellency of this Christian doctrine. Before and after noon, new crowds came near. I spoke till I was quite exhausted."

These labours were not in vain: many of the Heathens were brought to embrace the truth.

Among these converts, Mr. Swartz mentioned one in particular—a young man of the higher caste, who deliberated above three years whether he should embrace Christianity. His numerous relatives had been his great obstacle; but he yielded, at length, to his convictions. The Heathen shunned and reviled him; while he endured their persecution with humility, yet without dejection. His countrymen, perceiving that they could not depress his spirits, acknowledged, in the end, the wrong which they had done him, and even entreated him to read for them some passages of the New Testament.

A whole family, belonging to a village at no great distance from the residence of Mr. Swartz, had been converted:—On their re-

turn to the village, the inhabitants were enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility, and with some degree of cheerful boldness, their Heathen neighbours became ashamed of their conduct, and treated them with more humanity.

In another village, also, a whole family had embraced Christianity. Their son-in-law was the principal man in the village. He was incensed at the conversion of the family, and directed his father-in-law to return no more. By gentle representations, however, his rage, and that of the people, subsided; and Mr. Swartz began to entertain hopes of shortly seeing the whole place inhabited by Christians.

Mr. Swartz took unwearied pains with his Assistant Catechists. They were all employed daily in preaching the Gospel over various parts of the country, "and trying," to use his own words, "whether they might be so happy as to bring some of their wandering fellow-creatures into the way of Truth."

What an abode was the house of this great and good man! He daily assembled all the Catechists who were not on stations too far distant, and instructed them how to explain the truths of Christianity, and to

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address the natives in a mild and winning manner, overlooking the passionate and rough speeches which would sometimes be returned for their love. In the morning the Catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening, they gave an account of their labours, relating the encouraging and discouraging circumstances: and the day closed as it began, with meditation and prayer.

His ministry was in various instances successful among the soldiers in garrison, to whom he acted as chaplain.

Poor widows, also, were among those who shared the attention of that benevolent man. A sum of money having been sent to him for their benefit, he resolved to expend it in the erection of comfortable tenements, but the design was brought to a stand for want of further funds. The young Rajah of Tanjore, however, visiting that part of the country, Mr. Swartz pleaded with him in behalf of the widows, and, succeeding in his application, completed a row of small houses for the comfortable reception of these destitute women.

Anxious to extend the sphere of his labours, he prayed earnestly for more assistance in the mission, that he might be enabled to reside some months in the year at

Tanjore; and, if it should be found expedient, establish himself there.

His exertions were not confined to the instruction and conversion of the adult Natives and Europeans; but, with equal zeal and fidelity, he laboured for the salvation of the Europeans, both civil and military, who resided at any time within reach of his Christian charity. He opened English and Malabar Schools in various places, and was affectionate and unwearied in his attention to children.

Of this part of his character, the following letter is an interesting illustration. It was written to the children of Colonel Wood, then left fatherless: they were from 6 to 11 years of age.

“ To the dear Children——

“ Grace, Mercy and Peace from God our Father, and the Lord Jesus Christ.

“ DEAR CHILDREN——

“ As the time is very near when you, as I suppose, will leave this country, I thought it my duty to write to you a short exhortation, which you are so willing to receive from me your Old Friend.

“ When you leave this country, I beseech you, take none of the sins which are so manifest here, with you. Beg of your Redeemer

to forgive you all your sins, and to grant you the help of his Holy Spirit, to love, fear, honour, and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground for hope that you will. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your mother. You cannot please her better than by obedience, and willingness to pray, and to fear God. Endeavour to please her and your Heavenly Father by all this. Read every day your beloved Bible: pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your dear mother forbids you a thing, be ready to obey: never give way to any stubbornness; and, as you know that God is highly pleased with humility, learn to be humble, entreating your Saviour to destroy all the seed of pride, and to clothe you with humility. May the blessing of God, the Father, Son, and Holy Ghost, be with you. Amen!

“Remember me, and pray for me, that I may walk worthy of the gospel of our Lord Jesus Christ; and that by my poor ministry, many souls may be truly converted to him.”

“I remain sincerely,

“Dear Children and my Young Friends,

“Your affectionate Friend
and humble servant,

(Signed)

C. F. SWARTZ.”

Tritchinapoly, January 15, 1775.

He was joined in the work of the Mission, in 1777, by the Rev. Christian Pohlé, whom the Danish Missionaries at Tranquebar sent to his assistance;—a man of piety, zeal, and talent; who continued in the service of the “Society for promoting Christian knowledge,” to fulfil, as the successor of his venerable friend, the expectations which Mr. Swartz had formed of him. He soon by diligent application, made himself master of the English and Malabar languages, sufficiently to minister with acceptance in both tongues, and took a very active part in assisting Mr. Swartz in the whole business of the Ministry and the Schools.

June the 16th of this year, the Rev. J. J. Schoelkopf arrived at Madras, being sent out by the Society to assist Mr. Swartz. It pleased God, however, to remove him before he could enter on his labours. He was almost immediately on his landing, seized with a bloody flux, and died at Madras on the 11th of July. “My grief,” says Mr. Swartz, “was great; but, well knowing that all the ways of a holy God are good, I resign my will to his wise providence. He is the Lord of his Church. May he have mercy upon us, and send faithful labourers into his vineyard!”

Mr. Swartz writes, in 1779, that among the Heathens, at his two stations at Trichinapoly and Tanjore, are many thousands,

even amongst Bramins, who confess that their idolatry is a vain and sinful thing, and that nothing but fear keeps them at present from embracing the Christian religion. It is to be hoped this conviction will embolden them one day or other to shake off that inglorious servitude of sin and Satan. He says, that there hardly passes a day in which Bramins do not visit his house at Tanjore; that they hear attentively what is said to them; that they frequently take up a book, in which the doctrine of the Christian religion is explained, and that they praise that doctrine as a divine one.

A Bramin being asked what he would now resolve upon,—whether he purposed to stifle all conviction, or whether he intended to receive that Divine doctrine and to profess it,—replied, that he could not deny the conviction which he had received, and accordingly had sounded some of his acquaintance, but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry.

“For my part,” says Mr. Swartz, “I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping. At Trichinapoly,

we begin and end the day with public prayer. At Tanjore I have introduced the same custom. Very often Bramins, and other Heathens have been present, observing our reading the word of God, our singing and praying. I never discourage the Heathen from being present at any of our solemn acts of worship."

In 1779, the garrison at Tanjore being numerous, Mr. Swartz addressed a letter to the Governor and Council at Madras, and obtained immediately their public sanction and contributions to the erection of a Church, in which Divine service might be performed in a proper and becoming manner. The first stone of this edifice was laid by General Munro. The funds failing, Mr. Swartz addressed the Honourable Board at Madras for further aid. He was desired in reply, to come with all possible speed to Madras. The object of the summons will be best explained in his own simple narration.

"At my arrival, Governor Rumbold told me that my request should be granted: the other gentlemen assured me of the same. Here I was acquainted with the purpose for which I was called before the Presidency. The Governor told me, that they wished to preserve peace with Hyder Ally; but as he entertained some mistaken notions,

and evil persons endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments: particularly as I, from my knowledge of the Moorish languages could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because, by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought also, that I could thereby give some small proof of the gratitude which I owe to the Honourable Board for many favours which they have bestowed upon me during my residence at Tritchinapoly. Besides I saw that I should have an opportunity of conversing about the things of God with many people, who perhaps never have heard a word concerning God and a Redeemer.

“I spent three months in Hyder Ally Khan’s country. I found there Englishmen, Germans, Portuguese, and even some of the Malabar people, whom I had instructed at Tritchinapoly. To meet them in that country was painful; but to renew some part of the instruction which they formerly received, was very comfortable. A tent was pitched

on the glacis of the fort, wherein Divine service was performed without the least impediment.

“Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information which they desired.

“Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring that, if my journey had been any way beneficial to the public, I rejoiced at the opportunity. I signified at the same time, that it would make me very happy if the Honourable Board would allow to my colleague at Trichinapoly the same yearly present that they had given to me; being convinced that he would use it for the benefit of the School, and the maintenance of some Catechists. This my request was granted: Mr. Pohlé receives at Trichinapoly, yearly, a hundred pounds sterling, as I do here at Tanjore. By which means we are enabled to maintain in both places Schoolmasters and Catechists.

“One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expense of my journey: but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it,

I desired their permission to appoint this sum as the first fund for an English Charity School at Tanjore, hoping that some charitable people would increase that small fund consisting of three hundred rupees."

Blessed servant of thy Master! May every Missionary be like thee, and compel those who know not the value of his principle, to admire his character!

CHAPTER II.

War and famine in the Peninsula.—Attention of Mr. Swartz to the relief of the sufferers.—Establishment of Provincial English Schools.—Rajah of Tanjore.—Admirable sarcastic reproof of Pride.—Happy effects of the advice to overcome evil with good.

WHILE Mr. Swartz was thus acting as the great and disinterested friend of his adopted country, and of mankind, he forgot not his private attachments. He addressed, about this time, the following affectionate and faithful letter to the son of his former friend, Colonel Wood.

“Tanjore, September 22, 1780.

“DEAR JOHN:—

“I have received your kind letter and rejoiced that the son of my much esteemed friend who is now in eternity, goes on in learning such things as will make him useful in society. You learn Latin, Geography, Arithmetic, French, Drawing; all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember, that when I learned vocal music in my younger days, I did not think that I should use it much. And, behold, now, every morning and evening, when the Malabar children come to prayer, I teach them to sing

in praise of their Redeemer. Every week they learn one hymn: for they are slow. Now, I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

“But then, my dear friend, our attention, our desires, must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God; otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

“As you are so well placed, I beseech you, by the mercy of God, my dear John, to mind now the best, the one needful thing. Examine your heart, and whatever you find in it that is not agreeable to the will of God (and you will find much of that sort) acknowledge it; bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

“Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that you may rather grow daily in faith, love, and hope.

“In your conversation with young people, be very cautious. Their thoughts and speeches are often too frothy; aye, and even

dangerous. Above all, try to gain strength, Divine strength, to overcome that sinful bashfulness, whereby many people are ashamed to confess or practise what they approve in their hearts.

“If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way.

“Our time is but short. Eternity, an awful eternity, is at hand. Let us, therefore, not trifle away our time; but let us seek the Lord and his grace, his blessing and his strength.

“As you, my dear John, are blessed with a pious mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart, by your humble obedience and grateful behaviour.

“Though I have never seen your schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of his Lord Jesus Christ. May God bless him, and all that are under his care! so wishes

“Your affectionate Friend,
(Signed) “C. F. SWARTZ.”

Mr. Swartz paid great attention to the due celebration of Divine worship. The church at Trichinapoly was ninety feet by fifty, and the new one at Tanjore was built upon the same scale. Beside the church at Trichi-

napoly, which was occupied chiefly by the garrison and Europeans, the Malabar congregation used to assemble in the large Fort, where Major Stephens, a worthy friend of Mr. Swartz, who was killed before Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Bramin family, which Major Stephens endeavoured to discover, that he might secure a right to it; but it was in vain. The family, however, returned at length to the Fort; and refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the Rajah of a more convenient situation; and, with the aid of his friends, raised a suitable place of worship for his Malabar congregation. It lay on a rising ground, about a mile from the Fort. The inhabitants lived around it. All circumstances concurred to render this House of Prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr. Swartz, "that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathens may hear, embrace, and practise the truth preached in the midst of their habitations!"

The years 1781, 1782, and 1783, were years of famine, and of complicated distress

and misery. War raged in the Peninsula, and was attended and followed by such devastation and ruin, that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September, 1783, Mr. Swartz writes:

“The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God’s ways, which are ever just and equal; and the judgments which have befallen us, may perhaps, be more conducive to the welfare of the country than we conceive. This year, God’s fatherly goodness has preserved and strengthened us for his service.”

His congregations greatly increased at these times; many being compelled, as he feared, by the famine to come to him for aid.

Yet (said he) I have given them the necessary instruction, and this for the space of several months, during which, I have also procured them some provision, though not quite sufficient for their wants, for this was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers, yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

The famine was so great and of such continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarcely to be met with. In outward appearance, men are like walking skeletons.

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the hearts of some Europeans to send him a portion, monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings on these trying dispensations, are expressed in the following letter.

Tanjore, March 4, 1784.

“Dear Sir—

Hitherto a gracious God has preserved, guided, and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand, and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not in words only ought we to express our gratitude, but in, and by our lives. Surely God deserves to

be obeyed by us, particularly as we only reap the benefit of it: *our goodness extendeth not to him!*

“I heartily wish to see you; and I entertained a lively hope, that on my return from the Mysore country, I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the Commissioners. I accepted the offer.

“But I was stopped, and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killader was ordered to let me go back. So I was conducted by thirty horses back to Daraburm, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said, it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and his providence over me. I should have been very glad, if I could have been an instrument in the great work of peace-making.—But who knows but there might have been temptations too great for me! I entreat God to bless our Commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every

where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief, and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousness! A thousand times I think with myself—Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and the Judge? How little do they mind their end and the consequences of their lives!

My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last, rejoice with him eternally.

I am your sincere Friend,
(Signed) C. F. SWARTZ."

In April 1784, he writes: "We adore the Divine Goodness, which has preserved my fellow-labourers and me, in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessities. May we never forget the various mercies which God has bestowed on us!"

The Fort of Trichinapoly afforded an asylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labour with these people, to turn them from idolatry to the living God.

“It were to be wished (he says) that the country people, having suffered for several years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. They readily own the superior excellence of the Christian doctrine; but remain in their deplorable errors for various, frivolous reasons. Still I am happy in being made the instrument of Providence to instruct some and to warn others. Who knows but there may come a time, when others may reap what we have been sowing!”

How admirable the personal piety, sound discrimination, and disinterested zeal, discovered in the two following letters, and how gratifying to ascertain from his own acknowledgment, that the sole ground of his hope, as a guilty sinner, for salvation, peace, pardon, and happiness, was the ATONEMENT of the LORD JESUS CHRIST.

Tanjore, July 10, 1784.

“My Dear Friends—

I have been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were

favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well: the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days.—Eternity is an awful subject, which should be continually in our mind.

“I know, I feel, that I have no righteousness of my own, whereupon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, forever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness.—Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all mine iniquities, and sets my heart at rest.—Though I am a blind corrupted creature, the Spirit of Jesus Christ enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of Judgment is approaching, the love

of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian!—these cheer and strengthen the heart!—these glorify God!—these entitle and qualify us for heaven!—Let us daily, therefore, come before God, through the blessed Jesus. But let us at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!—Farewell! May grace, peace, and Divine mercy, follow you at all times.

I am, my dear Friends,

Your affectionate Friend and Serv't,

(Signed)

C. F. SWARTZ."

Tanjore, December 30, 1784.

"Dear Friends—

At present, I am so far established in health, that my labour is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sin-

ner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy.

“ We are not only allowed indeed, but we are commanded, to *rejoice in the Lord*. No joy has so good and so firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are *blessed with all spiritual blessings*. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin, and all the false pleasures of the world. This true union and communion with Christ, is the source of joy,—the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment’s peace of mind.—Our virtue and holiness are and ever will be imperfect: we shall, therefore, always have reason to confess before God: *If thou wilt mark what is amiss, Lord, who shall stand before thee?* Let us, therefore, seek for pardon, peace and joy in Jesus; and, having found them, let us be grateful and obedient. But, though we should be as holy as any of the Apostles, let us beware lest we put our

confidence in any thing, except the sufferings and atoning death of Jesus Christ."

"In this fundamental article of true Christianity, I like none more than Bishop Beveridge. He forgets not to raise the superstructure of an holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul: read Philippians, ch. iii. In the explanation of holiness, Archbishop Tillotson is excellent: but he does not so well, so clearly establish the foundation as Beveridge; and more particularly, as the first Reformers."

"As to the Malabar Church which I have been building, in the suburbs, General Munro encouraged me, by giving me 50 pagodas.—But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill, for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchant, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a House of Prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose

my favourite chapter of Isaiah, xlix. ver. 4, 5, 6, 7. 18, 19, 20. I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain.

“I am constantly, dear Friends,
Your obedient humble servant,
(Signed) “C. F. SWARTZ.”

In February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs, by Mr. John Sullivan, resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing Provincial English Schools throughout the country, in order to facilitate the intercourse of the natives with the Europeans; that the principal natives, learning in some tolerable degree, the English language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instil into the minds of their pupils the salutary doctrines of the Gospel. He foresaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but trusting in God, he entered on

the scheme. Several of the native princes, with the king of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramanadaburam, and Sivagenga; and a fourth afterwards at Cumbagonam, in 1792. They consisted chiefly of the children of the Bramins and merchants. "Their intention doubtless is," says Mr. Swartz, "to learn the English language with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

The East India Company directed the Government of Madras to pay £100, annually, toward the support of each Provincial English school, and the same sum to every other which might be established. The Government inquired of Mr. Swartz in what manner he purposed to apply these annual grants. He conferred, in consequence, with the vestry, and sent their minutes to Government, which were highly approved. His assistants, Mr. Pohlé and Mr. Kolhoff, were proposed by him as superintendents. This suggestion was made by him, not because he intended to withdraw himself, but in consideration of his own advanced age,

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and with the benevolent view of rendering his brethren more comfortable.

Of these Provincial English Schools, the present Dean of Westminster thus speaks in his address to the Rev. Mr. Jænické on his departure for India. "The School for teaching the English language, which Mr. Swartz has recommended to the Society, as a plan of useful tendency, and which he has already begun to establish with the concurrence of the native princes, presents a prospect of better hopes, and increasing means for the extension of the Gospel.

"Some doubt has been entertained, how far, as Christians, we are authorized to adopt a system which, though mediate is not the immediate method of dispensing Christian knowledge. This is no time for discussing that question; but if the thing is done, and the natives understand it, as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly, and the first moral principle is good faith."

These provincial Schools, as well as the English and Malabar Schools, were attended with the happiest effects. The provincial Schools at Tanjore, in particular, was much frequented by children of the first families; and the improvements made by the scholars was very observable. These different semi-

naries furnished young men who were employed at Madras as writers, with handsome salaries; and others who obtained considerable employments.

The following letter was written in this year, to a gentleman whom Mr. Swartz was anxious to win over to the habits of a Christian life. It discovers, at once, the delicacy and the faithfulness of a Christian counsellor.

Tanjore, Sept. 28, 1785.

“DEAR SIR—

I am happy to hear that you will not come by yourself; you know the consequences attending a bachelor's life.

But, being now in a lawful state, instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house: make it a house of God, and it will be a house distinguished by divine blessings.

At present people read all sorts of novels,

and other trash; if you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

Make my best respects to Mrs.——, and tell her that I heartily wish she may be like Sarah, Abraham's wife: like Hannah, Samuel's mother; and like those excellent females, who were not ashamed to follow Jesus even when he was crucified. My best wished attend you and your family—being,

Dear Sir,

Your most obedient humble servant
(Signed) C. F. SWARTZ."

January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar. On that day the senior of the Danish Mission, the Rev. John Balthasar Kolhoff, observed his Jubilee; and had the inexpressible satisfaction of seeing his eldest son ordained in the Mission Church, to be assistant to Mr. Swartz. The several Missionaries both English and Danish, proposed to the candidate questions in divinity, which he answered to their great satisfaction, proving how well he had employed his youthful years under the tuition of Mr. Swartz, who had undertaken the care of him from his eighth year. The Danish Governor, and all

the European families of the settlement, together with a great number of Malabar Christians, and Heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, preached by Mr. Swartz, from 2 Tim. ii. 1. *Thou, therefore, my son, be strong in the grace that is in Christ Jesus.* After the ordination, the young missionary entered the pulpit, and preached a Malabar sermon with such graceful ease, that it delighted every one who understood it.

Mr. Swartz speaks very feelingly of this event in the following letter; which bears testimony, also, to the high estimation in which he was held by the native princes. He thus writes:

Tanjore, March 31, 1787.

My DEAR FRIENDS—

As Mr. Kolhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was January 23d, the sight of the young man and his aged father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears. I know how you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature, I shall soon leave him and the world.

May a gracious God lead me so that I may not be afraid of passing through the valley of death.

You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He showed me his newly adopted son, saying, "This is not my, but your son. Into your hands and care I deliver the child."

I replied, "You know, Sir, my willingness to serve you according to my scanty ability. But this your last wish and desire, is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child, perhaps, once or twice in a month. What good can this do to the child? I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method."

He said "What method do you mean?" I answered, "You have a brother: deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means you save the child's life, and preserve your country in a state of tranquillity." The Rajah said he would con-

sider all, and so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. Huddleston, and the Colonel, and myself, were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the following manner: "I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child.—He is to govern the country; but when the child is grown up, he is to act as a father to the child. I hope the honourable Company will confirm this my last will. You, gentlemen, are witnesses to what I have said."

We add to the information contained in this letter, that when Mr. Huddleston promised to send a faithful account to Government, the Rajah said, "This your assurance comforts me in my last hours."

Ameer Sing, the brother thus appointed by the Rajah, "promiseth," said Mr. Swartz, "to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed by the governor-general, according to the last will of his brother. If so, certainly *he will*

not hinder the progress of the Christian Religion, but, at least, externally further it."

In compliance with the promise of his deceased brother to Mr. Swartz, Ameer Sing delivered to him a written document, sealed by himself and his chief ministers, in which he made an appropriation forever of a village of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans. Mr. Swartz purposed to give it to the government of Tranquebar, on condition that five hundred pagodas annually should be paid to the school.

In this year, 1787, Mr. Swartz observes, respecting this garrison at Tanjore, "with much pleasure the soldiers not only attend divine service on Sundays, but also the working-day evening Lectures which were frequented by great numbers, and encouraged by the officers, who all confessed that corporeal punishments had ceased from the time that the regiment began to relish religious instructions."

Sir Archibald Campbell being appointed Governor of Madras, arrived at a time of great distress, and both himself and his lady became blessings to the country. Mr. Swartz expresses his obligations to them in very strong terms.

"The Tanjore country (says he) appeared to be in a melancholy situation. The inhabitants felt and resented oppression so as

to emigrate. Whole towns and villages were left quite empty. In the months of June and July, the country was blessed, as usual, with fresh water. The rivers were full, but there were few inhabitants to turn it to their advantage. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country; of which I was to be one. The Rajah, in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so. The inhabitants believed the promise given them, and 7,000 came in at once; others followed; and though the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves to such a degree, that the harvest of this year seems to become more plenteous than that of the preceding one.

“In these transactions, I had the best opportunity to converse with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice, managed, it is to be hoped that it will have a good effect upon the people. As Sir Archibald Campbell showed the kindness of a father to this country, so lady Campbell has acted the part of a mother to the poor

female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who hitherto have been miserably neglected; or, if they were educated in private schools, they were, however, left without protection, and consequently often fell into the hands of destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The Nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the Vestry, and each of them is to inspect for a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made. She is, however, of opinion, that gentlemen will soon find proper means of having their children educated here, without being obliged to send them to Europe.

“Though this account is but short and imperfect, yet I am confident, that it will be highly pleasing to the SOCIETY. The plan has often been made, but never put into execution till now. Every one, who takes a delight in the welfare of his fellow creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends . . .

dwell among us. When the orphans are collected, and things are put into some order, I hope, as her ladyship has invited me to be an eye-witness, I shall then be able to transmit to you a fuller account of this matter.

“As to the provincial schools, which were to be erected, according to Mr. Sullivan’s plan, in the principal places of the provinces, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success; but as to the establishment of others, the external circumstances of the districts do not seem favourable. The petty lords of districts feel too much oppression, which, it is to be hoped, will be removed, and then those institutions will be admitted without impediment. They would facilitate the connexion between the Europeans and natives, and would open a door to the Missionaries, who visited them, to converse freely with the principal people of the country; by which means, divine knowledge might be conveyed to the natives in the easiest manner. It would not be expedient to appoint the Missionaries teachers in such schools, for by that regulation they would be too much hindered in their proper office of conversing with and instructing the natives, and of training up young people for these schools; and the same plan is here pursued, where

ten European children and four natives learn English."

It having been sometimes objected, that few of the Heathen, except those of the lower castes, were ever converted to the Christian faith, Mr. Swartz writes from Tritchinapoly:—

"Both at Franquebar and here are nearly an equal number of the higher and the lower. Here, the men and women of the higher caste sit on one side, and on the other those of the lower. I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive, and it has not been taken much notice of. If you were to visit our church on a Sunday, you would with surprise observe the clean appearance of those of the lower caste, so that one might often take them for the higher. One particular which renders those of the lower caste so contemptible, is their feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and declared that I would suffer no such practice; and, accordingly, I hardly know any instance thereof here. The country priests and catechists are of the higher caste. The Catechist Gabriel, indeed, is of the lower; but he speaks freely to people of the higher;

as he takes care to keep himself very clean in his dress; but in the country such conversation is not so easy. A month ago, when I was at Timpalating, in the house of a heathen of the higher caste, the Parriar-Catechist came to me. I called to him—Stop; I will come to you. The Suttier, that is, the people of the higher caste, have not yet learned to be humble: they are proud sinners yet! We must bear with them! This they were not willing to admit of, and accordingly showed great kindness to the catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had divine service there on a Sunday. The owner of the house sat near, and paid attention. We preach to high and low, *-Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification, and redemption.* 1 Cor. i. 30.

Mr. Swartz, writes again as follows:—

Tanjore, July, 1788.

MY DEAR FRIENDS,

I am just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more. As there

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is sin in this world, there is of course, and must be sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, or for the grace of the Holy Spirit? and I believe every sincere Christian will confess with David, *Before I was afflicted I went astray, but now have I kept thy word.* If, then, sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of our salvation, and call upon his name to make it effectual to our good. On these and such like meditations, you, jointly with Mrs. —, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick, I go through the course of my duties; but, when alone, I groan a little; but I hope without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived July 17, 1750.”

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“Observing, (says Mr. Swartz in 1793,) that many of their relations wished to embrace Christianity, and that such as were baptized

refused to join in their plundering expeditions, the Heathens assembled and formed an encampment, threatening to extirminate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were Heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent Catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work; ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling Providence. Surely he is a God that heareth prayer."

CHAPTER III.

Opposition to Mr. Swartz.—Montgomery Campbell.—Extraordinary instance of confidence placed in Swartz by the natives.—Fort of Tanjore saved.—Noble conduct of the native Christians.

IN the year 1793, when the bill was depending in the British Parliament for the renewal of the East India Company's Charter, certain clauses were proposed in favour of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th, of that year, the following paragraph was inserted.—

“Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, Missionaries have made proselytes of the Parriars, but they were the *lowest order of the people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point. He had been preaching for many hours to this caste of proselytes on the heinousness of theft, and, in the heat of his discourse, had taken off his stock when that and his gold buckle were stolen

by one of his virtuous and enlightened congregation. On such a description of natives did the doctrine of Missionaries operate: men of high caste would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the Secretary of the Society for promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr Swartz's character.

As the society, (they say) after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular.

After the testimony of Marquis Cornwallis, follows the letter itself.

Tanjore, Feb. 13, 1794.

Reverend and Dear Sir—

As his Majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Yallam, six English miles distant from Tanjore, we commonly go once a week to Yallam, to perform divine service to four companies of that regiment. When I lately went to that place, the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell (who came out to India with Sir Archibald Campbell, in the station of a private Secretary,) wherein my name was mentioned.

[Here Mr. Swartz recites the paragraph: and then adds as follows:]

As this paragraph is found in a public paper, I thought it would not displease the Honourable Society to make a few observations on it; not to boast (which I detest) but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at Trichinapoly, I visited the congregation at Tanjore. On my road I arrived very early at a village which was inhabited by Collaries (a set of people who are infamous for stealing;) even the name of a *Collary* (or better, *Kallar*) signifieth a *thief*. These Colla-

ries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas, to the Rajah. Of this caste of people many live in the Tanjore country, still more in Tondiman's country, and likewise in the Nabob's country.

When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens: not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached

two hours. I did not so much as converse with any man.

This poor story, totally misrepresented, is alleged by Mr. Campbell, to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell had no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

Neither is it true that the best part of those people who have been instructed are *Parriars*. Had even Mr. M. Campbell visited, even once, our church, he would have observed, that *more than two-thirds were of the higher caste*; and so it is at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the Apostles, have experienced this grief.

It is asserted, that a Missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknow-

ledge that the Missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Rev. Mr. Gerické has been of eminent service to Cuddalore, every gentleman who was at Cuddalore at the time when the war broke out, knows. He was the instrument in the hands of Providence by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Negapatan, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, M. Gerické behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached, and administered the sacrament in that place, I saw many who owed their own and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Hon. Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen to this day.

It is a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the Missionaries, nor any of the Christians, have hurt the welfare of the country.

In the time of war, the Fort of Tanjore was in a distressed condition. A powerful enemy was near, the people in the fort numerous, and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Sepoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our

condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams: by this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others,) made them a small present, and sent them home.

The next year, when Col. Braithwaite, with his whole detachment, was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay; they, therefore, came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain.

When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

But Mr. M. Campbell says, that the Christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, Government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints, but I have no mind to enumerate them.

It is asserted that the inhabitants of the country would suffer by Missionaries. If the Missionaries are sincere Christians it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. C. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased.

In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of famine. I entreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all the Kallers, or, as they are commonly called, Collaries, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—“*As you have showed kindness to us, you shall not have reason to repent of it; we intend to work night and day to show our regard for you.*”—Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and entreated the Rajah to establish justice in his country. “Well,” said he, “let me know wherein my people are oppressed.” I did so. He immediately consented to my proposal, and told his manager

that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honourable Company took possession of the country during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired *me* to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pagodas to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 kalams more than before. The inhabitants confessed, that instead of one kalam, they now reaped four.

No inhabitant has suffered by Christians, none has complained of it. On the contrary

one of the richest inhabitants said to me, "*Sir, if you send a person to us, send us one who has learned all your ten commandments.*" For he and many hundred inhabitants had been present when I explained the Christian doctrine to heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

When the Collaries committed great outrages in their plundering expeditions, Sepoys were sent out to adjust matters, but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon their cultivating their fields, which they really did. But if the demands

become exorbitant, they have no resource, as they think, but that of plundering.

At last some of those thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. "Now," said I, "one thing remains to be done; you must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions as they had done before.

Now, I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it I stop here. One thing, however, I affirm before God and man,

THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely, is not right, and discourageth.

The glorious God, and our blessed Redeemer, has commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused, but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God is a chimera.

The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here, are astonished how some historians have prostituted their talents by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel! Should a reformation take place amongst the Euro-

peans, it would, no doubt, be the greatest blessing to the country.

These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ, may be beneficial to many thousands. I am sincerely,

Rev. and dear Sir,
Your affectionate brother,
and humble servant,

(Signed)

“ C F. SWARTZ.”

CHAPTER IV.

Letters of Mr. Swartz.—Arrival of more Missionaries from Europe.—Happy temper of these men.—Health of Mr. Swartz begins to decline.—Arrival of Mr. Janicke.—conversation and deportment in his illness.—Testament.—Death.

MR. SWARTZ was never married; and though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a missionary's marriage than they deserve, yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a Missionary in India with his wife, he writes as follows:—

“ I confess, dear Sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention and unwearied application. I will not say that a married man is unable to learn languages; but this I know from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state, wants

many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and even then, he ought to be well assured of her real piety, otherwise, she will be a sore impediment to him in the discharge of his duty."

But the labours of this eminent man were now drawing to a close. It has been already shown how habitual was his expectation of death, and his preparation for the great change.

"How many thousand benefits have I received, (he says in a letter, part of which has been given before,) from a merciful God! How grateful ought I to have been! But, alas! I must say, 'Forgive, forgive all my multiplied iniquities for the sake of Jesus Christ.'

"Whether I shall write again is uncertain: one thing only is certain, that we must die: But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, that is, his power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. till then, let us *fight the good fight of faith, laying hold on eternal life*, till we enjoy it.

“Remember me to —— and —— ; and tell them I wish to be with them in the house of my Heavenly Father. I am now on the brink of eternity. Oh! when shall I see God and praise him forever: When shall I be perfectly wise, holy, and happy! When shall I live for ever!” Mr. Swartz writes again to his beloved friends as follows:—

Tanjore, April 10, 1795.

MY DEAR FRIENDS,

“As Mr Kolhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy, which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be my *wisdom*: by him I have received the salutary knowledge which leads me to the favour of God. He is my *righteousness*: by his atonement I have pardon of my sins: being clothed in his righteousness, my sins will not appear in the judgment against me. He is likewise my *sanctification*: in his holy life, I best learn the will of God; and, by his Spirit, I shall be daily encouraged and

strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and, I hope he will be, my *redemption*: by him I shall be delivered from all evil, and made eternally happy.

Others may glory in what they please: I will glory in nothing else but Jesus Christ, and him crucified. Should I presume to rely on my own virtue, I must soon despair.— Though I heartily wish to obey God, and follow the example of my Saviour; though I will steadfastly endeavour, by the grace of God, to subdue my inclination to sin; yet in all this, there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to *win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul's wish: has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No: he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.

As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a

vain world: you will live and die in peace; and, at last, be received into glory.

We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray that ye *may be accounted worthy to stand before the Son of Man*, your Redeemer.

I am, my dear friend,
Your affectionate friend,

(Signed) C. F. SWARTZ."

When Mr. Swartz entered on his labours at Trichinapoly in 1766, his coadjutors in the Missions of the Society in the Peninsula, were, at Madras, the Rev. John Philip Fabricius and the Rev. Mr. Breithaupt; and, at Cuddalore, the Rev. George Hutteman, who was joined the next year by the Rev. William Christian Gericke. Of these brethren, Mr. Gericke alone survived Mr. Swartz.

The death of Mr. Schoelkopff, soon after he reached Madras, in 1777, has been already mentioned.

No other Missionaries arriving from Europe, and Mr. Swartz's increasing age, and multiplied labours requiring assistance, the Danish Missionaries at Tranquebar sent him, as has been already observed, the Rev. Christian Pohlé; and ordained, in 1787, the Rev. John Casper Kolhoff. The Society sent from Europe, in 1788, the Rev. Joseph Daniel

Jænické, brother to the Rev. John Jænické, head of the Missionary Seminary at Berlin; in 1793, the Rev. Charles William Pæzold: and in 1797, the Rev. Immanuel Godfried Holzberg: and besides these, the catechist Sattianaden was ordained, as has been already stated, by the Missionaries, in 1790; and was stationed at Palamcotta.

Madras, Cuddalore, Tritchinapoly, Negapatam, Tanjore, and Palamcotta, have been the chief stations of the Missionaries. A Mission was long maintained also at Calcutta; but, since the return of the Rev. William Toby Ringletaube from India, in 1799, who had left England with Mr. Holzberg in 1797, that station has been unoccupied.

With one another, and with the Danish Missionaries at Tranquebar, they maintained inviolable the friendship of men of God.—Among their various trials and difficulties, “it was their great and mutual consolation,” to use the words of the Danish Missionaries when writing on this subject, “that they were as of one heart and one soul, assisting one another in their work, giving to and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another’s gifts, and praying for one another: often deeply wounded, sometimes by the inefficacy of the well-meant endeavours, and at other times by sad disappointments respecting individuals—however, they

are comforted again and comfort one another."

Is it a subject of wonder, that the Great Head of the Church should prosper such men? When was it that *the Lord added to the Church daily, such as should be saved?* Was it not, when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and concord, the spirit of which these brethren so deeply imbibed? When *all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men as every man had need; and continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people.*

But the time was now come, when this venerable man was to exchange the society of saints on earth, for that of the *spirits of just men made perfect.*

The following affecting narrative of the closing scene of his life was drawn up by his pupil, and assistant, the Rev. John Casper Kolhoff, and is dated *Tanjore, Dec. 31, 1799.*

From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his stu-

dies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday, in the English and Tamulian languages by turns, and on Wednesdays, he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Trichinapoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place; and to proclaim to the heathens the blessings of the Gospel.

During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of a hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for their benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop

Newton's Exposition of the Revelation, and some other books.

Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interests. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Roman Catholics, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

His strength was visibly on the decline during the last year of his life; and he fre-

quently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness, but it soon became of a very afflicting and serious nature.

He says affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. Mr. Jænické, on the 4th of November, 1797.

Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, “If it be the will of the Lord to take me to himself, his will be done. May his name be praised!”

Although his strength was quite exhausted, and his body much emaciated, yet under all calamities he desired that the school-children, and others who usually attended the evening prayers, should be assembled in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers.—It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts’ hymns. Dur-

ing his illness, he seemed particularly pleased with that excellent hymn which begins with the following words:—

Far from my thoughts, vain world begone,
Let my religious hours alone :
Fain would my eyes my Saviour see ;
I wait a visit, Lord, from thee !

He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the Heathens who visited him in his illness, to forsake their idolatry, and to consider sometimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, “The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it.” In conversing with another Heathen of consequence, he expressed his great regret at leaving him to his idolatry, when he was entering into eternity; and added the following words: “I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator.”

On the 23d of November, he was visited by Serfogee the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was ap-

pointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

“After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you will be kind to the Christians:—If they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector.

“As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful and enable you to do it!”

Our venerable father then inquired, whether he sometimes perused the Bible; and concluded with very affecting exhortations,

to be mindful of the concerns of his immortal soul.

The resident, Mr. Macleod, who had been on a visit at Tritchinapoly for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street from Tritchinapoly. He recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

On the 3d of December, the first Sunday in advent, very early in the morning, he sent for the Rev. Mr. Jænické and myself, and desired the Lord's supper to be administered to him, which was accordingly done by the Rev. Mr. Jænické.

Before he received the Lord's supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

Our joy was great on his recovery; but, alas, it was soon changed into sorrow, when we observed that the severe attacks of his

illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about divine things.

After his recovery, he frequently wished, according to his old custom, that the school-children, and Christians, should assemble in his parlour for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's *Night Thoughts*, which was one of Mr. Swartz's favourite books, he observed to the Doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of the

world, and to engage us to fix our hearts there, where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohlé who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerické, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy seignor, the Rev. Mr. Gerické; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gerické's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which, repeated fomentations were applied;

but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame, had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

The last week of his life he was obliged to lie on his cot the greater part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

During his last illness, the Rev. Mr. Gerrické visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessings upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assur-

ance of faith, and of the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gerické was praying; and by his loud Amen, he showed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gerické asked him whether he had any thing to say to the Brethren. His answer was, 'Tell them that it is my request, that they should make the faithful discharge of their office their care and concern.' Mr. Swartz had in his lifetime acquired a considerable property through the kindness of the English Government, and of the native princes. When he was dying, he said—"let the cause of Christ be my heir."

A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor; "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with these words, "O dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we

observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gerické, Jænické Holzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praise to God, in which he joined us with fervour and delight. After we had retired, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy."—About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes and died, between four and five in the afternoon, in the seventy-second year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and

the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end be like his.

His remains were committed to the earth on the 14th of February, about five in the afternoon, in the chapel out of the fort, erected by him near his habitation in the garden given to him by the late Tulja Maha Rajah.

His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gerické, in the presence of the Rajah, the President, and most of the gen-

tllemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ! And may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it for the sake of our Lord Jesus Christ! Amen.

It will not be uninteresting to the reader, to learn that *Mr. Winslow*, one of the missionaries of the American Board of Commissioners for Foreign Missions, about a year since, (1829,) stood over the grave of Swartz, and has furnished the following account of it.

“Tanjore, May 8.—Approaching to Tanjore, we came directly to the hospitable dwelling of the venerable Kohloff, the younger friend and colleague of Swartz. I thought myself on classic ground, and especially when afterwards I stood on the granite slab which covers Swartz’s grave. The small chapel in which he was interred, is now demolished to erect a larger building; but the rubbish,

which covered the grave, was removed by the kind attentions of Mr. Haubroe, and we were allowed to see where lie the mortal remains of one of the most apostolic of modern missionaries. The inscription, not written as stated by Buchanan by the rajah, but by a friend of Mr. Swartz, and submitted to the rajah, is as follows :—

“Sacred to the memory of CHRISTIAN FREDERICK SWARTZ, Missionary to the Honourable Society for promoting Christian Knowledge, London ; who died at Tanjore, 13 February, 1798, aged 71 years and four months.’

“9th. Went this morning into the fort, which is more than a mile distant from the mission house. We here saw the monument erected to Swartz, at the expense of the rajah, in the fort church. It is a beautiful white marble, handsomely sculptured. The design represents the missionary on his dying bed, a little raised, with Gericke in his clerical robes, at the head of the bed, the Bible open in his hand, while the rajah, with two principal attendants near him, stands on the other side, affectionately pressing the hand of the dying saint. Three small European lads also, hanging on each other’s necks, stand weeping near the foot of the bed. The whole group is very impressive and affecting. Below is the following inscription.

To the memory of the
REV. CHRISTIAN FREDERICK SWARTZ,
Born Jonnenburg, of Newmark, in the

Kingdom of Prussia,
 The 28th of October, 1726,
 And died at Tanjore, the 13th February, 1798,
 In the 72d year of his age.
 Devoted from his early manhood to the office of
 Missionary in the East,
 The similarity of his situation to that of
 The first preachers of the Gospel,
 Produced in him a peculiar resemblance to
 The simple sanctity of the
 Apostolic character.
 His natural vivacity won the affection,
 As his unspotted probity and purity of life
 Alike commanded the reverence of the
 Christian, Mohammedan, and Hindoo :
 For sovereign princes, Hindoo and Mohammedan,
 Selected this humble pastor,
 As the medium of political negotiation with
 The British government :
 And the very marble that here records his
 Virtues,
 Was raised by
 The liberal affection and esteem of the
 Rajah of Tanjore,
 Maha Rajah Sie-fo-jee.

“ At evening, Mr. Kohloff gave me many particulars of the life and labours of the excellent Swartz. He took Mr. K. from his father, while a boy, and except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death ; which was eleven years after Mr. K. was ordained as his colleague. Mr. K. says, he was *altogether an uncommon man* : his talents and acquirements being all of a high order. His habits were very frugal, and he was remarkably industrious. In the morning, when

at home, (for he was often visiting country congregations, and performing other labours of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then brought, and he took a little bread and tea. He then heard the reports from the catechists and priests, of the labours of the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day, he took a light dinner, often with little more than rice and currey, and lay down to repose for half an hour or an hour; frequently reading for a time some interesting book. After rising he despatched any further necessary business; and then, taking his staff, walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until seven o'clock, when he attended prayers in the

chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service, so large, that, though he supported from his private purse, many branches of the mission, and some connected stations, he died possessed of a handsome property, which he willed to the mission." His language was, "Let the cause of Christ be my heir."

THE END.

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